

INTEGRITY

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SUBJECT ~
The Devil



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ATAN'S success in attaining to the lordship of this world is in inverse ratio to the extent to which he puts his cards on the table. When everyone believes in him, renounces his pomps in Baptism and is on guard against his wiles, we can be sure that he is having a minimum influence. When men cease to believe in the devil, his lot improves immensely. Gradually society enters upon a period in which the most respectable citizens become the devil's instruments, often quite unconsciously. This is the stage just waning here in America. We have commemorated it on the cover, with a trio of the devil's helpers: the advertising man, the liberal atheist professor, and the psychoanalyst. Perhaps the psychoanalyst should have been placed in the culminating period, already well under way. This is the ersatz era, in which everything that's wrong will look more and more like the real thing. Authoritarianism looks like authority, "democracy" looks like freedom, sentimentality looks like love, psychology looks like religion, communism looks like unity, and force is beginning to look like justice. We can expect this trend to increase in our day. It presages (but who knows when) the coming of anti-Christ, who will seem so much like Christ that even many of the elect will be deceived.

We have tried in this issue to lay bare some of the devil's strategy. We hope we have managed to indicate how very clever he is and how futile it would be for us to trust to our own reason, much less to the values of our corrupt society, to evade him. We must place all our trust in God and the supernatural aids He has given us. We must especially place our confidence in Mary, who will crush the serpent, and who has just told us that our contemporary kind of diabolism will yield to prayer and fasting.

We are very grateful to those of our subscribers who have presented gift subscriptions to their friends and who have sent us lists of prospective subscribers. In the case of gifts, we have, when requested to do so, notified the recipient, but we have not always been able, due to our limited facilities to acknowledge each generous act personally. So please accept our heartfelt thanks.

THE EDITORS

Is This the "Darkest Hour"?

The number "three" has always been considered a special number. It is known as the perfect number, and when we work it out it is remarkable to notice how often it recurs in the things that are important. The most obvious "three" that comes to mind is the Blessed Trinity—and reflecting this great mystery are the three powers of the human soul. Everything must have three stages of growth: a beginning, a term of progress, and an ending. It is common for the progress of a soul's journey toward its final destiny to be thus divided; we are at first "beginners" but with practise we become "proficients," and with even more practise and determination we may (and should) reach perfection—even in this life. It is permitted, therefore, to suppose that the life of the Church, which is composed of these individual souls, should also run its course through these stages. We are told that this world will only end when this Body has reached its maturity, and there can be no harm in speculating, with all humility, as to the stage it may have reached at the present time. We may well see in the early days of the Church's history the period of conversion (which compares with a soul's conversion and entry upon the beginner's "purgative") stage. There are the "dark nights" of persecution, the violent struggles with the practises of heathendom, and the gradual ascent toward greater stability of life and understanding of the faith until there comes the second stage of the proficient (or "illuminated") Here, after the further "nights" of many heresies we see definitive doctrine follow one another, like those illuminations that come to the individual soul—so that there is given a more comprehensive vision of the whole, and a simpler and deeper spirituality. Without the guidance of prophecy it would be presumptuous to claim any certain knowledge of the Church's position, of course, but according to history we may well gather that it is at least likely that we are now coming in sight of the end of this second period of growth. It may be that the Church is passing, or is about to pass, through an even darker "night" than the first—comparable with that "night of the spirit" of which the mystics speak. If so, we who are living now are the heralds of the third and final stage in the life of the Mystical Body of Christ. What we sow now will be reaped by those who will belong to the adult period of growth.

If this is indeed the case, it would account for many things that are happening in the world of today. The most significant evidence seems to be the increased interest (during the last few years) in what is called "mysticism." This is happening both within the Church and also among those, both professedly Christian and those of no part

victions, who have no connection with us. Many of these non-orthodoxes have been studying busily the lives and writings of the saints and committing to writing, in many cases, their not altogether orthodox results. Many of the religious sects, too, whose chief dogma at one time was "down with the Pope!" are now teaching their adherents a pseudo-mystical attitude toward life very different, if not very much more helpful, from their beginnings. For to become more interested in "mysticism" does not necessarily mean to become more holy. The devil himself, after all, is entirely spiritual in being. To become less blatantly fleshly, and less conscious of bodily desires, is, naturally, a step toward the use of mental and spiritual powers, but this is no gain if those powers are used wrongly. Used rightly, of course, sanctity results. The individual soul which has become more proficient in the life of the spirit will discover that nature, as well as grace, will now take on a more subtle demeanor. Both will become less perceptible to the senses. Temptations are on a more spiritual plane than before, and this is more dangerous. In the same way, when the Church enters upon the third (or "unitive") stage of its growth, we must expect that its members will become more fully conscious of the works of its spiritual enemy. The enemy of the Church is, as we know, threefold: the world, the flesh, and the devil. But the greatest of these is the third, just as in the three weapons with which we fight: faith, hope and charity.

The Church, or the Body of Christ (as we must always remember it to be), becomes mature, not alone, but together with the rest of the world. Only (we may hope) in a different way, because of the different sets of values. We are not isolated from our fellow men, but live our lives side by side with them. We share with them the thoughts and sagas of our period in this world's history. So it is that the world as a whole is becoming more and more conscious of mental processes, sometimes quite morbidly so. It would appear at the same time that we are somewhat less powerful in body. We are living, in fact, on a different "plane" from our ancestors. Now there is certain to be some correspondence between this exterior phenomenon and the condition of our interior or spiritual lives. For, according to our state, so will the devil engage in appropriate activity. We are entering, indeed, that phase in which the fighting will be right up his street! In the past we hear of many occasions when the devil has made bodily assaults upon his opponents. These must be very frightening, but they are less dangerous than the attacks directed against our intelligence. The "world," directed by the devil, will also become more "refined" in its attack against us, very likely—for it is now the fashion to make less outward show of being un-Christian, although those outside the Church are more and more pagan. For example, there is a great drive in some places for the

cultivation of mind and manners, together with the practice of pleasantness in dealing with neighbors. Our pagan acquaintances may likely, before long, greet us with smiles which rival the Christian expressions of joy and good will. That these people, with equal kindness of manner, would liquidate us when we proved an obstacle to their plans for world's "improvement," is even more certain.

As was said before, "mysticism" is becoming such a commonplace in some quarters that soon it will cease to be mystic, or secret, any longer. Spiritualists at one time offended the taste of many by their crude methods. But now they are outgrowing the period of rapping and tambourine shaking, and so they appeal to those of more advanced views and fastidious feelings. They even practise prayer which would seem of the contemplative variety—and some of their ideas are quite like Saint John of the Cross, except for the unfortunate demonstration of non-belief in the Incarnation. What is more, these good people concentrate on the ideal of "service": actively trying to be kind and helpful to others. And do not suppose for a moment that it is possible any longer to accuse them of sending the greater proportion of their followers into mental homes. It no longer seems to be true. Intellectualism of mind is less blatantly obvious nowadays. The devil evidently has learned more skillful methods of dealing with his victims—or else there are so numerous as to be the less remarkable! Not that it is intended to discredit any good that exists in these aspirants toward non-Christian mysticism. By no means. But it remains that he who is not within the Church of Christ is against the Lord Himself, and, although many of those thus arrayed against the Church may not be as personally responsible as they appear, we need to beware when we find the enemy deceiving his followers as angels of light!

There are, of course, the more obvious evidences in everyday life of the fact that the devil's time is shortening—and he, being aware of it, must fight the harder. It is as if, until now, his minions have done most of the work, but now the master, the "lord of the world," is taking over. We see his work in the wholesale efforts to destroy religion in many parts of the world. We see it, too, in the almost universal neglect of family life. We see his cynical cruelty, too, in the self-destruction of the human race by its various practises of sterility. Not only human bodies are sterile of offspring but even the very earth itself is being made barren by unnatural and selfish methods of use. Indeed, people are not content with destroying their own species in these ways, but are even extending their grim activities to their domestic pets, so that modern conditions do not allow of natural fecundity—perhaps do not leave the strength for it. These things show the "horns and tail" of the enemy, his cynical wit and hatred of our race, peeping out from be-

rays of light conjured up by our advanced civilization! Our gentle-making moderns, who find the idea of the Incarnation too coarse and worthy for consideration, will, of course, welcome such ideas as eutanasia—it is such a polite, refined means of “passing on.” Added to these considerations there is also the fact of a great increase in the specific worship of his satanic majesty (the “father of lies” whose kingdom is nothingness) but this fact is too fearful to be closely approached in the present article. We must realize, however, that the need to worship is a part of our nature, and human beings deprived of the knowledge of God must turn to worship of some kind—usually of—sometimes other creatures. This other may be the devil himself, or it may be those intelligent souls who, full of pride and subject to no spiritual authority, misuse their highly developed powers, and become some sort anti-Christ—such as Our Lord warns us may deceive “even the elect.”

If, then, we are right in our surmise that we are nearing the approach of the third stage of our journey toward eternity, we who are the Church must be alert to consider ways and means. We have our intelligence and it is for us to use it, even against the intelligence of our wholly spiritual enemy. For it is not only our enemy who is superior in nature to ourselves—we have friends in high places, more powerful than he! The power and will of the angels to help us has not been efficiently remembered. It is time now to recall this truth to our minds—we shall need to act upon it. The situation is changing. The fighting area is now more and more psychological as against physical. Both virtues and vices are likely to have manifestations different from those in the past. Stealing, for example, may go out of fashion as regards purses and such. Who knows but what we may no longer need purses in the future, either by reason of universal material possessions, or for lack of them? In the same way, we are, generally speaking, more complex, and “highly strung” than were our ancestors. Consequently, the practise of love of our neighbor needs bringing up to date. We shall need to use our intelligence more diligently in order to keep the commandments. We shall need to understand our neighbor more intimately, having regard to his reactions and complexes before we can satisfy our obligations toward him. We cannot hope to advance in material things and remain in past ages as regards our spiritual affairs. It is possible, indeed probable, that by the time the Church’s third stage is being the numbers of the faithful will be greatly decreased. Already there is a general decrease in membership. Many of those who would in easier times have remained members of the Body—but tepid ones—are now openly lapsing. But on the other hand, the “inner circle” of those who live the full life of the spirit is spreading. These

are now to be found in every walk of life. These are learning to the full life of prayer such as was formerly supposed to be found in the cloister, or in the life of complete solitude. (As the life of physical solitude becomes more and more rare, souls are beginning to understand the meaning of inner solitude—as taught to the Saint of Solitude.) Therefore, we may hope that in the last days as in the first (and beginnings are usually supposed to indicate endings) if the numbers are the quality will be high. Those who remain faithful will only do so because they have learned how to become closely united to Christ by faith, hope and charity. Faith will have to stand up to the problem of those who deny Christ and yet lead, apparently, perfect lives. Hope will be needed when the Church is everywhere looked upon as the enemy of the world's good, as it certainly will be. And charity will be the difficult virtue—it will need to be both delicate and penetrating and so constant and so patient, that to practise it a man will need the fortitude.

There is just one more consideration while we are gathering evidence for the probability we are discussing. This is an encouraging one. We can work from the fact to what it seems to indicate. We thought that the last period is almost upon us, and that in it the Church must expect to battle more closely than before with the devil, is reinforced by the more frequent appearances of Our Lady in the world during the last years. The best known instances, of course, are Lourdes and Fatima. These appearances of the Valiant Woman, whose mission is to crush the head of our enemy, must not be undervalued. When the Church becomes conscious of the nearness of the enemy it will need to realize, as never before, the nearness of the forces of God. At that time the doctrine of the Communion of Saints will come into its own. This will come about automatically by that increase in the practice of interior prayer already mentioned. An increase in the closeness of union of the soul with God results in greater awareness of the nearness of the members of His court—the angels and saints. The communion of angels and saints becomes more “real” and intimate in the life of the fully developed Christian.

Now we of today are the forerunners of the Christians of the “perfect” stage of the Church. It is up to us, then, to make preparation for them. That is our vocation. There must be continuity in growth. When, therefore, we pray daily “Thy Kingdom come” we must remember that, whatever happens, it is vital that we make progress. Neither as individuals nor as the Church may we stand still. Life in this world is a progress toward perfect joy (the joy of achievement and the satisfaction of all our powers, known and as yet unknown) if only we use it. To be abreast of the times we must care only for those things

which can help us to achieve our end, which is God. Almost everything *can* be used in this way if we desire it sufficiently. We must take our part in the preparations for battle or we shall be left in that "outer darkness" of which Our Lord speaks. And those left thus drifting, as it were, become a prey to that one who seeks to devour. How, then, to mobilize our energy to the best advantage? The Church can provide the answers to those who are determined to discover them and use them. The saints—the "successful" members—are waiting to teach the way. So it is left to us only to ask, seek, and knock—and instructions, weapons and ammunitions will be given us!

GRACE HURRELL

Surrey, England



A SIGN IN HELL

Tempters will have Sundays off,

To stay in hell and squirm—

We've passed our Sunday business to

An advertising firm.

The Great Imitator



We must speak of the devil
ply. Any attempt at cleverness
to play into his hands, for
the master of deceit and
"prince of liars." Each additional
adjective, every superfluous
any unnecessary appeal to the
gination, affords him a hook
which to trip us, a siren song
which to woo us, or an op
illusion with which to lead
astray.

God can neither deceive nor be deceived. The devil can do nothing other than to deceive for he has deceived himself. God draws men to Himself. All men of their nature hunger after God. The devil sets himself on the road between man and God. He issues sailing papers. He sets free the buoys that indicate the shoals and shallows. He darkens the lighthouses. He throws off the compass, bends the sextant, traces false directions on the map, and wafts in the gale the warning cries of the lookouts. These are not the things he does!

He knows that uncertainty tends to make men wary. The man who walks in darkness treads more carefully than the man who walks in light. The mariner proceeds with greater caution through unmarked channels. Men distrust a map or sextant which has been tampered with.

The "prince of darkness" has another title. He is the liar. He is the bearer. His work of disorder is a work of deceit. He puts great store in appearances. His art is practiced behind a front meant to allay suspicions and relieve fears. He knows that to block the road to truth merely stimulates man's desires the more. He must throw open a road, a road that must be reasonably attractive, so attractive as to even the elect.

He knows that nature abhors a vacuum. To remove God from the spiritual, the eternal and the religious, would create a vacuum which nature could not tolerate. Thus it becomes his task to raise false gods, false ideals, and false mysticisms. These will afford ends for a man's natural appetites and aspirations.

We will not be warned by a yawning pit for he will cast an inadequate bridge across it. We will not be warned by an empty belly, for he will fill us with a food that satisfies but does not nourish.

There are two facts in particular that we must bear in mind when considering diabolical deceit. The first is this: the devil can only work with *good* things. All the things that God has made, and all the things that men have made as co-creators with God, are good things. The devil makes nothing. He can only abuse, disfigure, or misrepresent to our imaginations those things that have been made already. This is a fact that he uses to advantage when he tempts men to justify their evil motives in the light of the good which resides in the instruments they use, or the good which accrues from their evil activity.

The second fact is that since the Incarnation and the advent of Christian culture, the devil models his false mysticisms after the pattern of the true Faith. A false worship must *seem like* Christianity in order to entice the heirs of a Christian tradition. Even the most perverse European or American pagan is clothed in the rags and tatters of what was once a Christian culture. All his attitudes, his language, his concepts, and his social habits take their light or shadow from that Faith which has been the primary factor in the development of Western civilization.

We can expect to find in our analysis of the diabolical logistics used in our times, a perverse use of good things, and an appeal that presupposes a residual Christianity.

Explanation of Cartoon

The cartoon which accompanies this article symbolizes the three deceits most common today; they exist in imitation of the virtues of faith, hope and charity. The good instruments the devil uses in his three-ring circus are science, progress, and human sentiment. What he hopes to accomplish is to channel natural human desires away from God and toward creatures, but his skill lies in employing the form and argon made holy by Christian use. If science, progress and human sentiment had not been incorporated sublimely into the Christian ethic, then the devil could not bait his traps in the manner that he does. He takes these three creatures *out of the Christian context*, exaggerates the reverence proper to them within that context, and makes them into idols.

Science

In the new plan which the devil has devised, science takes a place parallel to that taken by faith in the Christian scheme of things. Faith and science lie down quite comfortably together within the Christian manger. Faith is a docile acceptance of the holy mysteries which Christ and His Church have revealed. Science is the result of rational inquiry

into natural phenomenon. Because nature is the handiwork of God and necessarily reflects His attributes, science can make many of the truths of the Faith more intelligible to us. Also, in the light of Faith, the various parts of nature are seen in relation to the whole divine pattern. Thus science and faith work hand in hand, though faith ranks higher because it deals with truths revealed by God to minds that otherwise could not have discovered them. Once one knows that God creates and sustains everything in the universe, then a scientific investigation of the parts of His universe will bear fruit in greater knowledge of God as well as a more penetrating understanding of creatures.

An analogy that might help to clarify the perverse attitudes presently propagated by the devil toward science is the case of the criminal investigator. Most of us are familiar with the exploits of Sherlock Holmes, Father Brown, Lord Peter Wimsey, and other fictitious gentlemen who deduce amazingly from clues the identity of criminals and the methods of their crimes.

The hero of the "whodunit" sees in the arrangement or disarrangement of certain articles the mark of a murderer. The detective is concerned with motives and evidence. Now it follows that a great deal of knowledge concerning the things themselves, the weapons and places of the crime, must be possessed by the investigator. (Sherlock Holmes was a well ordered encyclopedia of broad information.) The investigator must also have a knowledge of human nature so that he can relate all the clues under the heading of some particular motive; thus by trial and error finally invent an hypothesis which fits the case.

With no irreverence intended we may liken the detective who looks for the marks of the criminal in the articles he examines, to a Catholic scientist who looks for the marks of God upon His universe. From his faith such a scientist knows beforehand something of God and His motives on nature. In studying nature his knowledge of God and God's motives shed light on particular problems, and also, from a particular fact he discovers, enlarges his vision of God.

A crime investigator, because of the complexity of data which is involved in his investigations, might become interested merely in collecting facts with no concern about associating them with a particular motive or a particular crime. He could become an expert on poisons, or on mental aberrations or fingerprints rather than upon motives or criminals.

It is this kind of departmentalized specialization that the devil has placed as a temptation in the way of the modern scientist. He has placed the desire to know God with a curiosity to know facts. He entices the scientist with the possibility of adding endlessly to his

at the price of disassociating his data from God Who is its first principle. Scientific facts are no longer sought as clues to the identity and motives of God but as ends in themselves unto infinity.

The deceit lies deeper than a mere separation of means from their ends. Scientific research is a proper use of the intellect, but it will anticipate always faith. In other words, science always will raise questions that it cannot answer. One may remove the crucifix from the laboratory but one cannot remove the question mark. As long as any of the Christian culture remains the scientific question mark is liable to the same reverence as the crucifix, since it indicates the mysterious questions to which the crucifix is the mystical answer.

This is where the devil weaves his spell. Circumstantial evidence links science with faith, because science constantly reminds us of the things we do not yet know scientifically, but what we must know in order to be happy. The materialist places his faith in science because science presents the questions that can only be answered by the Faith.

Many scientists have been accessory to this deceit of the devil, by implying that science, in time, will be able to answer all questions. By this blasphemy they assume not only the role of scientist, but the role of the priests, the keeper of the mysteries. Science, snatched from its humble Christian context, has donned chasuble and alb, and raises the test tube on high as an object of mystical veneration!

Progress

It is natural for men to look for some future happiness that they lack in the present. Both the Old and New Testaments look forward to a coming happiness. The Christian accepts as sufficient unto the day the evil thereof, yet he cultivates the virtue of hope to that time when he will be called to beatific union with God.

Christian hope turns its eyes not alone to the hereafter. Pius XI said, "For the unquenchable aspiration to reach a suitable state of happiness even on earth is planted in the heart of man by the Creator of all things, and Christianity has always recognized and ardently promoted every just effort of true culture and sound progress for the perfecting and development of mankind." Thus the end of progress is a justifiable motive within the Christian framework.

Progress takes on quite another connotation in the diabolical scheme. The devil has persuaded the modern pagan that due to some mysterious alchemy, the world moves inevitably toward better and better things. To question this today is not to be met with a rational disagreement, but with a scorn bestowed upon a heretic who denies an article of Faith. "What," the modern mystic will say, "do you mean that you do not believe in the future of America!"—as though a good future could proceed from anything other than a virtuous present. The Marx-

ist carries this false messianism to its logical conclusion by anticipating a magnificent society where everyone will just naturally be nice, only to the determination of economic laws.

Again the devil achieves his end by perverting a Christian concept. The disposition to the virtue of hope still exists to a slight degree because our cultural roots lie in a religion of hope: Christianity. In the modern myth of progress we see the sentiment of hope which is nothing more than wishful thinking because it lacks the exhortative virtue which gives the optimism a rational validity. Such false optimism can be the prelude to nothing but despair and desperate circumstances. The anticipation of an automatic improvement draws men away from the practice of those virtues which alone could assure future happiness. Thus the devil deceives.

Sentimentality

The devil must delight in the calumny he has inspired against the virtue of charity. The word itself is now generally restricted to the practice of tossing crumbs reluctantly in a mechanical sweep to the pitiful creatures too indolent to provide for themselves. It is used to describe the serving of a piece of the economic pie to anyone who does not claim it by right of law. Even when charity is recognized as a synonym for love, the connotation it enjoys in modern usage reduces it far below the glorious station it holds in the catalogue of Christian virtues.

There is a love of concupiscence, which is an emotion. There is also a love of friendship, which is a spiritual love and which consists in willing a person well. Infinitely above either of these natural loves is the supernatural virtue of charity, which God infuses into the will of those in a state of grace. The supernatural virtue of charity consists in love of God for His own sake and love of neighbor for the sake of God. It has an intensity of its own, to which is sometimes, but not always, added a carry-over in the emotional part of the person.

Here again the devil decapitates the hierarchical order of man by deposing the supernatural virtue of charity, and even the love of friendship, leaving nothing but the quivering of the pulse or the dropping of a tear to be revered as love.

The sentiment of love is good so long as it is ordered to reason. It is better still when it is a consequence of an intense charity (as when a saint actually *feels* attracted to a repulsive leper, because of the Christ he sees in this guise). However, the devil has persuaded us to substitute the feeling of love, the sentiment, for those higher loves of friendship and charity. Sentiment is now considered a virtue of itself, because of this isolation has become the disordered, maudlin sentiment which we call sentimentality. By this sleight of hand the devil m

mockery of charity, parading in its stead a gushy, romantic neurotic who goes about meaning well but who is as much a danger to the community as though he were deliberately malicious.

The sentimentalist loves in proportion to his feelings. He loves children because they are appealing, and turns from the aged because they repel him. The sentimental social worker grieves because of the squalid material conditions of the poor, because she can see the dirt and smell the garbage, but doesn't even notice the spiritual penury on all sides. So she recommends social security but doesn't mention prayer, advocates better housing rather than frequent Confession, and suggests visits to the clinic in lieu of moral virtue.

The sentimentalist is a potential murderer. Out of pity for a woman a doctor may kill the fetus in her womb. The euthanasiac will kill his ailing mother because he loves her. The parent who has nothing but sentiment for his child will raise an undisciplined brat. A sentimentalist will turn in disgust from the barbaric excesses of Calvary, failing to recognize in His Passion the great act of charity from which all other loves capture their fire.

Thus the devil wins men's hearts, enticing them to a good less than that to which they have been called by God. Hidden behind this sham facade lie the true virtues for which they are so poor but yet so cunning substitute. "And now there remain faith, hope and charity, these three; but the greatest of these is charity."

ED WILLOCK

FLANK ATTACK

• He didn't ever sin a bit

So Satan made him proud of it.

The Devil In Education

It is easy to see that education would hold a high place on Satan's agenda of good works. As he well knows, man's understanding must be corrupted if he is to be turned from God. Now among all the traps Satan has laid there is one which is clearly the head and source of the deception of a neutral natural order which, contrary to Our Lord's own words, is neither for nor against Him. In concentrating his most effective propaganda attack on this point the devil knows what he is doing for once he convinces men of this he has us in the bag. When we separate our natural activity from the guidance of the Faith and cultivate nature for its own sake we have cut ourselves off from Christ, the source of the Truth and the Life. The destruction of nature and the loss of innumerable souls is the inevitable consequence.

Now, in fact, nature is an intrinsic good in itself and in the natural order is not ordered to anything further. But given man's elevation to the supernatural order through the Incarnation and his call to live not merely the life which is connatural to him, the life of reason, but the very life of God as participated in by grace, it follows that the natural order can no longer be an end in itself. In fact, the natural order *such* does not exist. The existing reality is nature elevated to a full participation in the very life of God. Consequently, nature's proper role is that of an instrument for the life of faith. Just as in the natural order everything in man is an instrument for that which is highest in man, nature, reason, so now everything in man, including reason, is an instrument for grace.

But it is precisely this ordination of nature to Christ which is universally denied in modern times. It is said sometimes that the Renaissance did not turn from God, that it involved only a change in emphasis with more attention being given to nature and the study of man. In fact, it was much more than a matter of emphasis. For in cultivating nature for its own sake, and not purely as ordered to Christ, it affirmed implicitly the supremacy of reason. Its central contention was that man could and should live a natural life, a life simply independent of Christ, neither for nor against Him.

As this attempt to lead a purely natural life was reflected in the intellectual disciplines, natural knowledge was no longer placed in the service of supernatural truth. Thus philosophy was "emancipated" from theology, and, as another instance, the concept of the "secular" arts flourished, as opposed to the sacred character of the arts in medieval times. This tendency to seek the natural disciplines as ends in themselves invaded every science and art and, of course, extended to the political and economic order, in which the separation of "religious life" has been most often noted. All this was no one's gain but Satan's.

we may be sure that if we do not order all things to Christ, Satan will be prompt to order them to his own ends.

Nature, the Servant of Faith

Just what is meant when it is said that nature's proper role is to serve as an instrument of the Faith—that it must both be ordered to the Faith and by Faith?

To ask this is to raise the fundamental question of the relations between nature and grace or, more proximate to the problem of education, the relations between faith and reason. To understand what this would be, we can do no better than to analyze the relationship between the two natures, divine and human, existing conjoined in the Person of Christ. This hypostatic union is the archtype and model of the union of grace and nature. Saint Thomas says that the humanity of Christ is related to His divinity as an organ and then adds that the nature of an organ is determined by the end it serves. Thus the qualities of Christ's human nature may be discovered by considering the end for which it was assumed. That end was the salvation and reparation of human nature. Accordingly, Christ's human nature had to possess those qualities which would fit it to be the author of human salvation.

Now it is true that in time the Incarnation is posterior to the creation of the natural order. But in God's intention nature was created as an instrument to manifest and serve Christ's nature as an organ of Christ, just as Christ's human nature was an organ of His divinity. Now just as His human nature was endowed with those qualities which would make it a fitting instrument for His Godhead, so the natures of all created things were made as they are, endowed with those qualities that natural reason finds in them, that they might the more effectively manifest Christ. In its very creation nature was proportioned to the end it was to serve. Accordingly, just as the qualities of Christ's human nature can be known only by understanding the end which it served, so nature is fully intelligible only when seen as God sees it in relation to Christ. It is clear that we do not understand an instrument such as a key unless we know what it does. If we had never seen a keyhole, we would find a key very mysterious. Again, the surgeon's knives are fashioned in different ways in view of the particular organ of the body they are intended to cut. If we do not know that organ, the knife will be unintelligible. Or once again, the pharmacist's art is governed by the art of medicine, and the physician, who knows what is necessary to bring about health, must direct the work of the pharmacist in concocting his potions if they are to restore health. Without knowledge of the end, health, the pharmacist will be at a loss to perform his proper work or may even unwittingly give us poison. Similarly, all the natural sciences and arts are meant to be instrumental to Christ and His Faith and, as the pharmacist must be directed by the one

who knows the end to which his art is ordered—the physician, the philosopher, the historian, the artist, the scientist, etc., must be directed and guided by the Faith, for it alone knows the end they are to serve. There is a difference here, for nature is not merely an instrument: a hammer, a key or knife. As pointed out above, nature is a good in itself. Consequently, unlike a mere instrument it can be known in itself. But we are pointing out that since God fashioned nature to manifest Christ, after Christ, every natural thing or truth is important only as manifesting Christ, the form, only as ordered to Christ. Human nature as such is no longer important. What is important is whether a man is for or against Christ. Not that human nature does not exist, but to turn ourselves to it is like examining a statue, regarding only the stone and not the form. In the concrete this means that the first question to be asked in investigating any discipline is how should this subject manifest Christ, how God intends this subject to foster and defend the life of faith. Faith is, therefore, the guiding light, the principal light, in all intellectual activity, not merely in theological speculation. From the teaching of the Faith we can see why this must be so and how fruitful it will be. For since each discipline was intended by God to serve Christ, their very natures were formed to accomplish this end, it follows that in viewing them in relation to Christ we will determine more readily and perfectly their proper formalities. It is interesting to observe as a corollary that to view modern doctrines in this light, that is, to see how they are ordered to the destruction of the Faith, is the infallible key to understanding the central points of these false doctrines. In their moving spirit, Satan, fashioned them with that one end in view. We have Saint Paul's guarantee that "our fight is not with flesh and blood," that is, Dewey, Russell, Marx, "but with principalities and powers."

To return to our central point. We must note that there are three things involved here: faith (and theology, the science of faith), philosophy (principally first philosophy, metaphysics, and lastly the special sciences) and arts (history, mathematics, experimental science, and the other arts). Now it is the role of metaphysics, as the highest wisdom in the natural order, to order all the particular disciplines to their natural end: the contemplation of God by reason. To do this metaphysics must establish the proper nature of each science. But in fact, we are not in the natural order and, given our supernatural human knowledge must be ordered not merely to its natural end but further must be ordered to Christ. This metaphysics cannot do of itself since it knows nothing of this higher end. It must be guided by revelation. This second function metaphysics is absolutely incapable of.

forming, except as an instrument, a tool used by the hand of faith. However, since it is philosophy's natural function to determine the nature of the particular science, it does not follow that it should do this on its own, and then allow theology to order its results to Christ. Rather its very function of natural wisdom should be accomplished under the guidance and direction of the superior light of faith. In the Person of Christ, the human and divine natures, although distinct, were not separated in operation but performed as one integral unit the work of one person. The divine nature directed, and as principal cause governed, the human nature and its operations of willing, knowing, etc., as an instrument. As we will show later, this in no way meant that Christ's human nature was destroyed or swallowed up by the Godhead. Nor were its proper functions thereby obliterated. Rather this human nature was rendered more perfect by that very fact. Now this hypostatic union of the human and divine natures in the Person of Christ is a perfection of union with God that we can never attain. But it should be regarded as a limit toward which we should tend. We approach as all of our natural activity is more and more brought under the dominion of grace. In our intellectual activity, which alone concerns us here, the perfection of this personal union of the divine and human is approached by us as our rational investigations fall more and more under the principality of faith, even in those matters which reason alone is capable of investigating. And this in no way destroys the autonomy proper to metaphysics or, more generally, reason. It would, however, if faith exempted the philosopher from demonstrating those things which it is in his power to demonstrate (if it dispensed philosophy from doing its own intrinsic work, just as grace would destroy the autonomy of our wills if it moved them as a stone is moved with no intrinsic principle of the motion in the will itself). Those who are jealous of the prerogatives of reason are apt to fear that to regard philosophy as the instrument of faith even in its own natural work is to rob it of its very being, to deny the value of the human science in favor of some sort of theistic or theologicistic totalitarianism. But once again the hypostatic union enables us to understand this point. For just as it might seem that if reason is moved and directed by faith as the principal cause, in which it is an instrument, its own formality would be obliterated and all of knowledge would be reduced to faith, so if in Christ the human will is an instrument of the divine will, it would seem that the proper formality of the will, that it freely move itself, would be denied and there would be no need of a human will in Christ. Saint Thomas poses this objection: "Further, an instrument is not moved by its own will but by the will of its mover. Now the human nature of Christ is the instrument of His Godhead. Hence the human nature of

Christ was not moved by its own will but by the divine will." parallel to our problem is exact. To it he replies:

It is proper to an instrument to be moved by the principal agent, yet diversely, according to the property of its nature. For an inanimate instrument, as an axe or a saw, is moved by the craftsman with only a corporeal movement; but an instrument animated by a sensitive soul is moved by the sensitive appetite, as a horse by its rider; and an instrument animated with a rational soul is moved by its will, as by the command of his Lord the servant is moved to act, the servant being like an animate instrument. And hence it was in this manner that the human nature of Christ was the instrument of the Godhead, and was moved by its own will.

This example of the servant moved by the will of his master, principal cause, and by his own will, as by a proper, intrinsic cause, yet an instrument, is a very apt illustration of the roles of faith and reason. Further, as the servant, in being directed by his master, participates in his master's wisdom and so acts more intelligently than would of himself, so reason, directed by faith, which is a participation in God's own wisdom, is perfected.

Now nature was not only created to manifest Christ, the Word made flesh, but further it was created by that Word, both as an exemplar and model, and as efficient cause. Nature is, therefore, an imitation of the Divine Word and like all imitations is most intelligible when its exemplar is known. For this reason only the souls in heaven know nature perfectly, for they know it in the Divine Word, as God knows it. Therefore, it is fantastic to think we will have a healthy intellectual education only when the natural disciplines are cultivated in isolation from faith. Now, in faith we know *in* and *by* the Divine Word as God and the Blessed do. If our intellects were not too feeble to receive the full brilliance of that uncreated light, we would have no need at all of philosophy and the other human sciences. When we say that the Faith requires philosophy as its instrument in ordering our nature to God, we do not mean this is so because of any lack on the part of the Faith, but because of the weakness of our intellects. In fact the whole of natural knowledge is contained in the Divine Word in an eminent way, and when our intellects are strengthened by the Light of God's Glory we will know nature in that Word. Natural knowledge is contained implicitly in the Faith as it is received in our intellects. And this gives us more reason for insisting that any investigation of the natural sciences and arts which is undertaken in conjunction with

with and under its guiding light ("as a guiding star," *veluti stella retri*x, the words of Pius IX) will be incomparably more fecund.

Intellect Dark Without Grace

There is still a further reason for this subordination of reason to faith. Our nature is deeply wounded by original sin, so that we are not able by our natural power to attain all the good of which our nature is capable. We cannot live a life of virtue, intellectual and moral, without the aid of grace. And although our intellect is not as darkened by sin as our will is weakened, yet it is seriously darkened. The weakness of our will is overcome by grace, the wound of ignorance in our intellect by the light of faith. To maintain that reason can perform its proper work without the aid of faith is implicitly to deny original sin. The choice is not, as it is sometimes maintained, between the natural and supernatural. Rather it is between a nature corrupted by sin and a nature restored and perfected through its elevation to the life of grace. This consideration should give us pause when we reflect how Catholic education has more or less accepted as substantially good the culture which has grown up since the Renaissance. To teach music, poetry, science, as though Beethoven, Shakespeare, Keats, and Wagner represent the acme of natural art is to accept implicitly the idea of an autonomous natural order which can do very well without Christ. And how, indeed, can we expect our graduates to order their lives to Christ when the curriculum sanctions the separation between nature and grace? Fortunately, this separation is becoming harder to condone, since in our times the arts have become so *manifestly* corrupt. We should realize that this progression of corruption is merely the result of the rottenness inherent, albeit better concealed, in their spiritual fathers, those great geniuses" who are held up for our students' admiration.

Many passages could be collected from the writings of the Popes to substantiate all we have been saying. This is a statement of Pius IX:

The progress of the sciences and the success in avoiding or refuting the miserable errors of our era, entirely dependent on our intimate adherence to the revealed truths, which the Church teaches. . . . It is by leaning on this truth that true and wise Catholics have been able safely to cultivate the sciences, expound them, render them useful and certain. Truth can be secured only if human reason, even within its limits and pursuing the study of these truths which it cannot attain by its own powers and faculties, reveres profoundly and is fitting, the infallible and uncreated light of the divine intellect, which shines in a marvelous way in all directions of Christian revelation. Although indeed these natural sciences are established on their own principles, such as

knows them, yet it is necessary that the Catholics who cultivate them keep before their eyes divine revelation as a guiding star, *veluti stella retri*x.

Some Objections to This Doctrine

It seems necessary to consider some of the objections that might be raised against this doctrine. The main one on the part of non-Catholics, of course, is that the Faith will pervert our knowledge of nature. This could only be possible on the supposition that the Faith is false. Accordingly, we need not deal with that here, although we meet it sometimes, in attenuated form, among Catholics who do not recognize its implications.

Among Catholics, objections are usually based on the distinction between faith and reason. From the undoubted fact that they are distinct, it is mistakenly concluded that they should function in a state of separation. The reasons given usually center around the autonomy of reason, and it is alleged that its natural freedom and autonomy are impaired or destroyed if it is directed by faith. An analogy from education should show us that this is not so. The weak and untrained intellect of the student is guided toward the truth by the more powerful intellect of his teacher. But the teacher directs in such a way that the student himself may acquire the intellectual virtues, the power of demonstration. As we can see, the autonomy of the pupil is not destroyed, and his intellect is perfected. Great as is the gap between the dullest and the greatest master, the distance between the human and divine minds is infinitely greater. In the same way faith directs us that reason may be perfected in its own intrinsic work. The union of nature and Our Lord clarifies this still more. As we have pointed out, St. Thomas in treating the Incarnation insists on the distinction between the two natures and, in answering objections, repeatedly points out that the human nature united to the perfection and power of the Divine is not destroyed but rather perfected. The tendency of Saint Thomas in combatting would seem to correspond to what is called fideism, attributing everything to faith so that created things are rendered useless. In discussing habitual grace in the soul of Christ, St. Thomas points out that the union of this soul with the Word of God does not render His soul inoperative because of the divine power, but confers a greater perfection of grace on it, "for the recipient is to an inflowing cause, the more does it partake of the cause. . . . Now the influx of grace is from God. . . . And it is most fitting that His soul should receive the influx of grace, and further, "on account of the relation of Christ to the Father. For Christ, as man, is the mediator of God and man, and it behooved Him to have grace which would overflow

thers. . . ." Now in the terms of our discussion, we are clearly justified in pointing out that reason conjoined to faith will necessarily be strengthened and perfected, since it is thereby closer to the cause of all truth and hence will participate more in the influx of that cause. And in terms of the problem of ordering the whole curriculum by metaphysics as a tool of faith, metaphysics is analogously the mediator between faith and the special subjects as Christ as man is mediator between God and man. And as His human nature is the instrumental cause through which grace flows on all men, so metaphysics is an instrumental cause which transmits divine truth to the particular sciences and which, in virtue of its direction by divine science, orders them to Christ. Since its function is to order the other sciences and render them subject to Christ, its natural perfection is not destroyed by faith but necessarily perfected that it may pour forth the truth on the other sciences, just as Christ as man must have had the plenitude of grace to pour forth on men. As Christ's human nature had to be proportioned to the work it was to perform and so was given the maximum of grace, so philosophy must be proportioned to the work it is to perform, to serve as organ of the Faith in bringing about supernatural life for men. Further, the Redeemer's human nature was not of itself omnipotent, being limited to those works proper to a created nature. But that created nature operating as an instrument of the Godhead was able, in virtue of the power communicated to it by the principal agent, to perform works beyond its natural capacity. So metaphysics joined to the Faith participates in the power of the Faith and is able to bring about a work beyond its natural power (not as a principal cause but under the principality of faith). As in the Gospel story, the woman troubled with an issue of blood was healed by touching Our Lord's garment. By its proximity to Christ the garment participated in His divine power. In the same way human knowledge participates in the divine power of the Faith.

In this prevalent anxiety that in subjecting reason to faith, reason will be swallowed up, is there not a certain fear that God is like human tyrants? We in our anxiety to glorify ourselves would deny all perfection to others and render it to ourselves. But God glorifies Himself by communicating His goodness and perfections to others. Similarly, the Faith in using reason for its own ends, in assimilating all the sciences to itself, does not do this by robbing them of their natural goodness; if they had no perfection of their own they could not manifest Christ; rather it communicates its power to them, giving them added perfection.

It is important to emphasize, however, that Christ did not become man in order that human nature might be restored to its natural perfection. In Saint Augustine's phrase, "Christ became man that man might become God." Similarly, the end of faith is not to perfect man's reason; rather its end is to elevate men above the life of reason. And, as in

making men gods it happens that nature is perfected, so in elevating to faith reason is both elevated and perfected in its natural power. But we must be wary of a certain wrong humanism which tends to regard grace as existing for the good of nature and which values Faith for the aid it gives to philosophy, thus subordinating the higher to the lower.

Pius XI, in his encyclical on Christian education, brings this very forcibly:

The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism. . . . For the true Christian must live a supernatural life in Christ. . . . *For precisely this reason*, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ.

Could the instrumental function of knowledge be more clearly stated? This statement can only mean that we do not seek the sciences and arts for their own sake, but "for precisely this reason," that Christ may be formed in the soul. The present Pontiff, Pius XII, says:

. . . And if as Thomas Aquinas and Albert the Great did, they (scientists) learn to direct all the knowledge they have acquired to the *service of divine truth*, then they will certainly discover that the brightness of God's light, when infused into the soul, does no harm to the light of human reason, but develops and increases intelligence, taking away from it none of its dignity, but adding much to its nobility, acumen, and certainty.

We can see how opposed this conception is to the whole modern idea of nature as an end in itself—that wrong kind of humanism which cultivates nature as an ultimate end. It is important to point out that the natural order is an instrument given the fact of the elevation to grace, but it is not *merely* an instrument, as is a stick or a knife which are in no way ends in themselves. It is this truth which the devil exploits to cause men to seek nature as a term. In its own order nature is intrinsically an end in itself, but once it is elevated to share in the divine life, it no longer may be sought as a final end, but must be used as a means to foster that higher life. This is not to deny that it is a good, but as a limited good it must serve a higher good.

It might be feared that to value philosophy and the other human sciences only as instruments for the life of faith (and in this theology is itself an instrument) is to deny them any value and dignity of their

own. In a way this is a wholesome objection as it proceeds from the fear that God's goodness in sharing His perfections with His creatures is not recognized. But this fear is groundless. On the contrary, the greater the intrinsic dignity of the creature the more perfectly it can serve to manifest Christ. If it possessed no value of its own, it would be of no use to the Faith. But since created things are not Christ, are not infinitely perfect and the final end, we should not seek them for themselves but that they may aid in forming Christ in us.

It might be said also that this conception reduces all knowledge to apologetics. But if we wish to use apologetics in this sense we could as well say that God's purpose in creating the universe was apologetic, since He created it to manifest and glorify Himself. But such is not the meaning of apologetics.

Blindness in Practice

Certainly no Catholic educator would question the statement of Pius XI that the end of Christian education is to form Christ in the soul and that we study all other subjects precisely for this reason. But there is a great deal of blindness in putting this into practice. And this blindness centers precisely around this question of an autonomous natural order, that is, autonomous not in the way a creature is properly autonomous as depending on God, but as God is autonomous, absolutely independent. Perhaps it can be stated in this way: apart from the religion and philosophy courses, the arts and sciences which are taught in our colleges have, in the main, been formulated and developed in separation from the Faith. They were not ordered to the Faith and they certainly were not directed by the Faith. And yet these subjects are taught in our colleges substantially as they may be found in the secular universities and where, in fact, our teachers have learned them. There is no question that our graduate departments of history, English, the arts, mathematics, etc., are substantially imitations of what is found at Harvard, Columbia, Chicago, etc. We would not take our philosophy and religion courses at these institutions, but the feeling seems to be that these other subjects are "secular" subjects, natural disciplines, and hence we should accept them substantially as the secular universities have formulated them. It is true that accidental modifications are made; for example, the English teacher points out Wordsworth's pantheism, or the history instructor corrects certain misrepresentations of the Church's history. But in this we strain out gnats and swallow the camel. In the light of all that has been said here, it should be apparent that this facile assumption that what we learn from these institutions is "natural" truth and substantially good, and that the fact that these disciplines have developed in entire isolation from Christian revelation is entirely irrelevant, is a naturalistic assumption and a virtual denial of



SLOTH



ANGER



GLUTTONY



*The Seven
Capitalistic Sins*

original sin. Our Lord said that it is impossible to be neutral as Him. "He that is not with me is against me." Certainly no one would maintain that these disciplines have been orientated to Christ by secular universities. What we are attacking is the facile assumption that they are naturally good, even though they have not been so created. If the sciences and arts are not explicitly ordered to Christ, they will not remain merely natural, but either explicitly or implicitly will be turned against Christ, and hence their proper natures deformed.

We should be grateful to the Marxists for making this clear. The Marxists, too, say "He who is not with me is against me," and add that no neutrality is possible. In conformity with this they labor diligently to orient all the arts and sciences as instruments in the struggle. As it is Marxist doctrine that all things are in a state of flux with no necessary, eternal truths, so the Marxist mathematician denies that there are any eternal truths in mathematics, and the calculus is used to deny the principle of contradiction. Biological evolution is interpreted to support their doctrine of social evolution. The Marxist view of the role of the sciences is perfectly sound. It is wrong in the faith it makes knowledge serve. Since it is a false faith it will distort and mutilate every subject it touches. Precisely because Marxism is so open in the use it makes of science, our schools are in no danger of absorbing its views on the various disciplines. But the secular "liberal" doctrine which is the standard fare in the American universities is another matter. For the end which liberal doctrine serves is not made clear and it is claimed always that it seeks only natural truth. It is this which misleads our Catholic scholars and causes them to accept substantially the views of the various subjects formulated in the secular universities. As we should know *a priori*, natural truth cannot be found where Christ is ignored. Current teaching on literature and the other arts furnishes a convincing illustration.

The Secularization of the Arts

When we look at literature and the other arts as they relate to Christ and the life of faith to determine what the arts should be, and how our schools should teach them, the central fact, the luminous truth which dwarfs all others is the relation of art to the moral order. For the arts imitate human character, human action, passion and thought, and consequently are bound up intrinsically and inescapably with the moral order. So true is this that the changes in technique in the structure of works of art (what is now mistakenly called "form") can only be explained in relation to the changing moral order imitated by artists of different periods. The radically different structures found in neo-classic, romantic and modern poetry, say in Mozart, Beethoven and Stravinsky, are strictly proportioned

changes in human morality. And since morality changes as man's relation to God alters, it follows that only by seeing the arts ultimately in a theological light can the very matter of poetry or any other art be understood. But in contemporary teaching the arts are studied in every possible way but in relation to morality. Emphasis is laid on technique, material structure, or on historical, biographical and philological considerations, and in this our Catholic schools are slavish imitators; but the moral issue is sedulously avoided. It should be apparent how advantageous this is to Satan when that which primarily concerns him in the arts is left unmolested as being extrinsic to the aesthetic order.

But it is important to understand the role the arts play in modern society, as opposed to the part they should play in the Christian life.

This intimate relation the arts bear to the moral order enables us to understand what their role should be in a Christian society or rather what their function must be since the coming of Christ if they are themselves to be in a healthy state. As Aristotle taught, the arts have a twofold end: one as an object of contemplation, the other as an instrument by which an emotional purgation or release is effected, the so-called catharsis. Now in the natural order, about which Aristotle was speaking, the arts would be subordinate to and minister to the contemplation of God by natural reason, which Aristotle placed as the end of human life. The arts would therefore be subject to the regulation of politics, for the role of politics was to bring about those conditions of social life which would make the contemplative life possible. For this reason, both Aristotle and Plato were much concerned about the kind of arts the state should permit, realizing as they did the influence which could be exercised upon the moral formation of the young.

All of this is relative to man's natural end. But with the Incarnation man's end was changed. The highest thing in this life is no longer the contemplation of God through reason, but the contemplation of God in Faith. And our ultimate end is the Beatific Vision. All of this is attained solely through Christ. Christ, as the divine and perfect work of art, must be the principal object of our contemplation. The purging of the passions, the second end of art, is brought about principally by Christ through prayer and the Sacraments. But although these ends are brought about principally through Christ, yet He employs secondary instruments as aids in this work. Among these, the arts occupy an important place. The contemplative and cathartic ends of the arts, therefore, must function strictly as aids to Christ in virtue of whom they will accomplish their work. Insofar as we have natural arts, therefore, they will only be truly natural, and naturally rectified inasmuch as they serve Christ in this way. Yet it remains that in a Christian society the arts will tend more and more to be assimilated

to Christ, to become sacred in character, as in fact happened in the Ages of Faith. But if they do not serve Christ, either as naturalized or as sacred, they will become substitutes for Christ. That the arts will assume a principal role, not aiding Christ but rather attempting to do for men who have abandoned Christ what He alone can do. And, as we know, the so-called "secular" or profane arts grew up and flourished when men were turning from Christ. As an example might take tragedy. The supreme tragedy is the Passion of Christ, second to that His Passion as re-lived by His saints. In Christian times the drama centered around Christ and the saints. Why, then, in modern times, taking Shakespeare as a convenient point of reference, tragedy become "secular" and treat human suffering without any relation to Christ! Is it not clear that men were substituting the contemplation of their own suffering for Our Lord's Passion, compassion with themselves rather than with Christ? Indeed, it is a common theme of criticism that Shakespearean tragedy differed radically from Greek tragedy, the model in the natural order. But only if we see this corruption through the eyes of faith can it be explained. Such tragedy is neither good natural tragedy, nor it is so-called natural. Once men turned from the Passion of Christ, they lost even the integrity of the natural forms of art. But if we find it difficult to see the corruption in Shakespeare, where indeed it is clear as an error is always smaller in the beginning, the rottenness of modern literature, the consummation of the Renaissance, is a stain in any sane man's nostrils.

We would be incredibly naive to believe that the arts, as we have them, minister to the Christian life. And we would suffer from a form of Pelagianism if we thought that these arts could flourish long entirely divorced from Christ, and imitating the character of the arts who have foresaken Christ, and remain naturally rectified.

But see how solicitous the devil is to sidetrack us from these considerations. For if we do not ponder these questions in a spirit of prayer, we will accept naively and gullibly these arts as naturally good, and the moral damage which will be wrought is incalculable. Satan's whole propaganda program is ordered to convincing us that the moral order is extraneous to the arts. So well has he succeeded in this that we are looked upon as crude barbarians if we question a poem's doctrine. We value correct doctrine, as well as technical power over the medium, as intrinsic to the artistic order. We should see that it is the moderns who pervert the nature of art. The doctrines are many; art as technique, art as structure, as expression of emotion, the historical and philological considerations which predominate in the universities; but all of them united in divorcing art from the moral order, that order which manifests

aving been cut off from the objective order, art is used to glorify and manifest human genius and creativity. Human genius and the artist's power to manipulate his medium are made the sole criteria, irrespective of the objective goodness of that which is made. It is no accident that those who deny there is any objective truth say that the truth of a poem's doctrine is irrelevant to its artistic value. But in this, art serves their doctrine. Human divinity is the real end which the arts serve. And in this the arts are one with the various sciences, all of which, in their modern formulation, lead to the contemplation of human, not divine, power.

Our Failure to Lead

Let this suffice to give us some idea of the way the various subjects of the curriculum are opposed diametrically in their present state to the proper end of Catholic education. If the specialists in the various branches examine their subjects in the simple light of faith, disregarding as far as possible the complexities of scholarship which obscure that light, they will find abundant evidence of the perversity, both natural and supernatural, of that modern scholarship which we have imitated. And once the sciences and arts are sought solely and exclusively for the sake of Christ, the metaphysical equipment which is necessary to discover the correct natural formalities and which is so sadly lacking today, will be at our command.

The most striking thing about contemporary Catholic colleges and universities is the discrepancy between what their position should be and what it is actually. Our universities should be the leaders in thought but they are imitations of the real leaders, Harvard, Chicago, et al. We have shown that a living faith would give necessarily human knowledge, even in the purely natural disciplines, a degree of perfection that unaided nature could never reach. But as every Catholic teacher knows, most of us look to the secular schools as models, excepting, of course, in philosophy and religion, and enough has been said by others about the sterility of even these disciplines. Now, it certainly cannot be said that there aren't enough intelligent men in the Church. The only possible explanation is that our faith is dormant, inoperative. We are in the position of the Jews in Egypt, surrounded and all but engulfed by infidels. It has affected us more than we may think. But the condition of our colleges is a powerful indication of the extent to which our faith has been weakened by the humanism and rationalism which surrounds us. In this light we can judge how superficial is the diagnosis of those who propose as a solution the restoration of metaphysics to its sapiential function or even of theology itself. The decline of these disciplines is an effect, a symptom, not the cause. A healthy educational program must have them, but we will never have them until there is

a great increase in faith. How else can we explain the fact that those whose intellects are illuminated by the eternal wisdom of God, are in bondage to the wisdom of those who sit in darkness. Truly, the children of darkness are wiser in their generation than the children of light."

The problems of Catholic education will not be resolved until we are freed of the taint of the false humanism of our times, until we create knowledge only as a means to union with Christ through charity. Then we shall see Our Lord's words verified: "Seek ye first the Kingdom of Heaven and its justice and all these things will be added to you."

WILLIAM DAVEY



INSTRUCTIONS FROM SCREWTAPE

Make the statesman proud
And make the banker greedy.
Sow the seed of envy
Among the poor and needy.
Tell the just and sinless
About the current vice,
And make them very happy
To be so very nice!

The Science of Temptation

The phenomenon of modern advertising rests increasingly on a coherent set of underlying principles which together form the Science of Temptation. As a leading advertising man once put it: "Our business is to get people to buy things they don't need, don't want and can't afford." Books on advertising try to explain how this done in a scientific manner. They could be much more exact and comprehensive about their explanations if they would read Saint Thomas Aquinas. The art of temptation is not new. The novelty lies in men's considering it honorable.

The Devil's Psychology

Unmoral man is an abstraction. Saint Thomas says that anything we do, in the concrete, is either good or bad, not neutral. Walking is neither good nor bad, considered in itself, but any particular walk takes on moral color from its destination and circumstances. Similarly, there is no such thing as an unmoral psychology. Rational Psychology, which merely describes what the will is like, what the intellect is like and so forth, can only exist as an abstract study. Let psychology deal with cases and it enters the moral realm, either directly or indirectly. The intellect understands—but does it understand truly or not? The will chooses, but rightly or wrongly? The passions operate, but are they in accordance with right reason, or are they swaying the reason because they are out of control?

Theology (first moral, and then ascetical and mystical) analyzes the progressive workings of the soul on its way upward to God. Incidental to this it discusses the temptations, the vices and deceits to which the soul is liable, and which would deflect it from its proper course. Today it has been found profitable to categorize these temptations, not, strangely enough, so that they might be avoided, but that they might be exploited. The knowledge of man's tendencies to vice is used to pull him toward indulgence rather than away from the danger. This Devil's Psychology which forms the basis for modern advertising we shall call the Science of Temptation.

There is only one perfection suitable to our nature. Our reason must be subject to God, and our lower nature (emotional and carnal) brought under the subjection of reason. The main effort of our lives should be directed to the establishment of this hierarchical order in ourselves. It is not easy. Because we are both body and soul there is an inevitable struggle between the flesh and the spirit. Because of

original and subsequent sin there is also a struggle in the soul it against the spiritual sins such as pride, envy, malice and rancor. With the help of grace, good will and long hard work, we can hope finally harmonize our nature under God's jurisdiction.

The Science of Temptation is calculated not to heal the wounds in our nature, but to exploit them. It sets passion against reason, flesh against the spirit, and even creates disorder in the purely spiritual part of man. Whatever may be the immediate excuse for exploiting man's weaknesses (in the case of advertising it is profit), it is evident that the natural end of the Science of Temptation itself is precisely the damnation of souls. That is why it is called accurately "The Devil's Psychology."

What Advertising Is

Most people who defend advertising do it according to their own definition. This is not legitimate. They cannot define advertising as it pleases them, but must consider the phenomenon as it exists. It is not an activity that can be traced back to ancient Egypt, but a business which scarcely antedates the year 1900. It is bound up integrally with a bad economic system and a godless philosophy.

Many would like to hold that advertising is just a technique, neither good nor bad in itself but capable of being used for good or ill ends. They imply that it is only a matter of time before advertising will be made to serve man's spiritual and material perfection. This is not true. We will show that it cannot be instrumental in man's true progress. Let us first plan an advertising campaign directed to good spiritual ends. Let us take the best end, the salvation of souls.

It is easy to imagine a very lively series of advertisements for a salvation-of-souls campaign. Just as advertisers stress the importance of repetition, so masters of the spiritual life tell us that thinking often of death serves to keep people concentrating on their last end. Therefore we should plan the first several advertisements on the death, decay and damnation theme, and run them during Lent. The opening ad would present simply the thesis: "Remember man that thou art dust, and unto dust thou shalt return!" This would be featured on billboards throughout the nation, with a picture of a young man on one side and a new grave on the other. It would be a spot advertisement on the coast-to-coast radio on Ash Wednesday. The following ad would show damned souls enduring the torments of hell. Then there would be an accusatory one: "Are you sure you will be alive tomorrow?" followed by a statistical variation, "386 of you will die during the night," ending up with a funeral scene and the reminder that "this might be *you!*"

It would be well to follow the death series with something more cheerful, say a series on beatitude (There's no cancer in heaven! Save

Ortiz is beautiful, but not half so lovely as paradise! He is only a street cleaner here but he will have a high place in the hereafter!). Then a series on the virtues would be useful (Perseverance does it! You *too* must be patient! Have you examined your conscience yet today?).

But why go on? We know it couldn't happen. The reason it couldn't happen is that it would entail a constant and enormous financial drain on whoever chose to promote it. Advertising spiritually good things, on which it is impossible by their nature to realize a dollar-and-cents return, is like walking up a down escalator. It is a constant drain on our energy, physical or financial, which can only end in exhaustion. It is possible to run a religious advertisement now and again, just as one can walk up a down escalator awhile. But it does not prove that advertising is good, or neutral, if at great sacrifice its paraphernalia can be turned to an occasional good use. (As witness the excellent "ads" being run by the Knights of Columbus; good in themselves, but again, going against the grain of the advertising business.) Its normal, natural use doesn't involve sacrifice at all, but only rewards. Advertising men, agencies, books, courses and clubs exist in virtue of the advertising that pays. If we want to know the true nature of advertising, this is where we must look. This real advertising has as its reason for being *the creation of demands for material goods*. To put it theologically, advertising exists to incite concupiscence (to arouse desire for material things)* If we want to know whether advertising is moral or not, we have to examine the morality of inciting concupiscence.

The American Way of Life

We have a higher standard of living here in America than is to be found anywhere else in the world. This high standard is owing in considerable measure to advertising. Therefore, we ought to say nothing against advertising. This is the way the argument runs. What is there in it?

It is true that we have the highest standard of living in the world if you measure it by material luxuries. We do not have the highest moral standard, the highest spiritual standard, or the highest cultural standard! We do not even have the highest material standard as judged by fundamentals; nor the highest standard of health (positively measured), or of beauty in natural and architectural surroundings, or

* Strictly speaking, advertising is an adjunct to a decadent industrial-capitalism, and this accounts for its having come into being so recently. Industrial-capitalism can only exist if it sells more and more goods. First it exhausted the ready home market for its new products. Then it preyed upon the peoples of unindustrialized states. Then it was forced to return to the home territory for intensified selling, that is to sell more goods per capita than even the fallen nature of each capita would normally take. Here is where advertising came in. Those who are determined to defend industrial-capitalism must defend advertising, because the former can no longer exist without the latter. Incidentally, it is interesting to note what advertising has done to the so-called "law of supply and demand." Now we create the demand in order to supply it at profit.

of air, light, and space. But we have the highest standard in convenience, luxury, ease: bathtubs, radios and Bendixes.

It is true, too, that advertising is a strong auxiliary to our standard of living, although it is not the sole influence. To hear some people talk, bathtubs would never have got around without advertising. But good things, and especially necessary things, can spread without benefit of the copy writer, and in the days when shopkeepers were responsible socially, we could use their knowledge and integrity in life as a brand name as guide to quality—not that brand names are guides to quality.

Advertising is not so much an adjunct to good living as it is to *better and better living*, as measured in luxuries. This is what is meant by the American Way of Life: a bourgeois standard of comfort and ease, tending to infinity.

The key to the whole thing is that the standard tends to infinity. When we look through *McCall's* magazine where the ads are concentrated in categories, we are struck by this ever-receding ideal.* After page pictures table delicacies, each more luscious than the one before, with the editorial copy planned and so interspersed as to heighten the appeal of the ads. The whole is an almost overwhelming temptation to gluttony, of both the quantity and quality sorts. Eat more, more, and better and better, it says. Naturally none of the copy writers says "worship your belly," nor probably even thinks it. Yet this is a precise invitation that is given.

It is the same thing in the women's clothes section. How well-dressed? Here again it is a receding ideal, tending of itself to infinity. The extent and variety of an American woman's wardrobe is limited only by the accidental factor of the amount beyond which she can't manage to go in debt to buy more clothes.

Even houses now tend to be infinitely well furnished. No matter how good our kitchen is, it can always be better—either more convenient or more beautiful, or more in accordance with the latest fashion.

With ease and comfort it is the same thing. The mattresses get softer and softer, the chairs get deeper and deeper, the cars ride smoother and smoother. Everything tends to be done by merely pressing a button.

All spiritual writers teach that the advance toward God, our growth, is marked by a progressive detachment from creatures. The spirit soars in proportion as it is freed from the tyranny of the body. We cannot do without material goods, but we must learn to be indifferent to them.

* Do not be put off by the fact that many advertisements are concerned chiefly with the competitive angle. They don't say "smoke *more* cigarettes" but "change to *our* cigarettes," not "*more* coffee" but "*our* coffee." This is because they have already stretched our cupiscence to the limit and have only to fight over the spoils. Where we are yet "educated" to the habit which will increase profits (note the current campaign to buy wine with our dinner), the brand name takes second place.

use them as though we used them not. The precise passion which must war against is concupiscence, the desire for material things.

The essence of advertising, which is to incite concupiscence, is the antithesis of spiritual progress, which is marked in its beginning stages by the overcoming of concupiscence. In the spiritual life we cannot stand still. We either go up or down. Which way are we Americans going?

How Much Is Enough?

The ideal of infinite (or indefinite) progress is compatible with Christianity only insofar as it refers to spiritual progress. When infinity is attached to material things it becomes idolatry, which is strictly what our materialism has become. We do not just *use* material things. We *worship* them! It is therefore beside the point to argue that material things are good in themselves. Of course they are (most of them), but that does not justify a disordered regard for them.

We cannot love God too much, but we can be too well-dressed, too well-fed, have too much ease, too much comfort, too much money and too many possessions. Where do we draw the line between enough and too much?

It is possible really to determine a right measure of material things. We should live frugally according to our states of life. The mayor and the bootblack should live differently from each other, but not as differently as nowadays. (The manor house of medieval England was nicer, but not terribly much nicer, than the villager's cottage. The contrast between the vast estate and the mean tenement came with industrial capitalism.) Each should live frugally, now and again feasting for the glory of God, and sometimes fasting for the good of their souls.

The right measure is not mathematically exact, but it is an obtainable ideal. It is opposed diametrically to the ever-increasing standard of living which is the stock-in-trade of the modern advertiser.

The Devil's Harvest

We are so used to reflecting on our material progress that if this ideal of infinite material advance were to be taken from us it is hard to see how we would allocate our energies. What is there to do in the world if we are not busy harnessing the physical resources of the earth to man's use and pleasure?

God gives each man a certain talent which he can use in a variety of ways, though not in all ways. Because of the materialistic orientation of our civilization men have turned to the construction of skyscrapers the gifts which might have been used for building cathedrals; they have devised housing projects when they might have been designing homes. A director of a large corporation, with marvelous executive ability, singleness of purpose and austerity of life, might under other circum-

stances have made an excellent Father Abbot. What copy writer not felt his talent ought to be turned to nobler ends?

If men had not so far forgotten their last end as to fall into idleness, if they had set out to master themselves for God, instead of mastering the earth for their bodies' sakes, would it have made so very much difference? Cathedrals and systems of theology, books about the spiritual life, and liturgical vestments have their just measure too, and are subordinate to spiritual ends. The real work of the world is the sanctification of souls. Each generation might have been busy (as the humanists say so glibly) making the world a better place to live in. Better were taken to mean "easier to save our souls in," we would now have quite a different world. But more than that, each generation might have practiced more virtue, exercised more charity. The number of souls who each year went to hell might have been fewer. Since we do not know the population of hell we shall have to wait until some day later to discover what harvest the devil has reaped from our materialism and how helpful advertising has been in the matter.

The more "scientific" advertising becomes the more clearly it reveals its diabolical intent. Messrs. Batten, Barton, Rubicam and the rest begin to reveal themselves as front men (whether innocently or not) is here beside the point) for a chief executive dressed in red.

Advertising concentrates its biggest guns on our imagination, following the hackneyed and successful technique of the devil. That is why advertising is mostly pictures, to which copy is secondary. That is also the principle behind the singing commercial. Music has a stronger effect on the imagination and memory than does the spoken word. If the imagination is worked on long enough it can distort the intellect and so move the will to make a choice that it wouldn't have made otherwise. As the theologians put it, the idea is to make something seem good which isn't good.

One of the principles of advertising is that people can be reached better when they are tired (standing up in a crowded subway at the end of a day, with nothing to do but stare vacantly at the car-card advertisement in front of them), or when they are in an unintellectual mood (such as during the emotional fervor following on soap opera), than when they are awake, alert and calculating. What the advertisers mean to say is that their products can be foisted on us better in our least human moments. The devil thought that up long ago, too.

When copy writers talk about the "appeal to reason" they mean usually the appeal to rationalization—here they are concerned to help their victims justify themselves for doing something which is not admirable. We rationalize our misdeeds because our will can choose something only as good. If the picture of the \$79.95 spring suit, or a

ne flavored wine does not sufficiently overcome budgetary considerations, the devil (in the person of the copy writer) will whisper in your ear, "Only three cents a day" or "It pays to have the best." And so it goes. We could make a list of the seven capital sins and progeny and collect advertisements to fit each case. The advertising textbooks are not as skillful at analyzing the appeals as a moral philosopher would be, but all the temptations have been used even if they haven't all been catalogued. Let us consider here only one of them: lust.

People who think in moral terms would be shocked at the naivete with which advertisers consider the use of "sex appeal" in their advertisements. "Sex always attracts attention," is one of their principles. They go on from there (even while loudly defending the honor of their profession) to discuss, not whether it is moral to use sex appeal, but the difficulties of turning sex attraction into sales of an irrelevant product. While thus concentrating on the almighty dollar the advertisers have gone far in the last several years toward becoming large-scale purveyors of pornography.

Legitimate "Advertising"

Not everything that looks like advertising is advertising as we have defined it, that is, a business or "profession" which exists to create desires for material goods. This new thing, the pioneer millionaires of which are not yet old men, is the hypodermic needle which has injected a sudden flush of life in a dying capitalism. It brought into existence the advertising man, the advertising agency, the courses in advertising and the painstaking development of the Science of Temp-

There is another thing which is neither new nor reprehensible. We shall call it "announcing." It is this which dates back to ancient Egypt and which advertising books try to identify with modern advertising. Announcing is specifically different from modern advertising, because its end is different. It wants to "let people know" that Bill Smith is opening a dentist's office or that such-and-such a ship is sailing next week and can take passengers. It doesn't try to make us buy what we don't need, don't want and can't afford." Announcing is moral if what is announced conforms to the laws of morality and needs to be known. Normally, announcing demands merely simplicity and directness, and can be taken care of by the head bookkeeper or the third assistant resident. Of itself, it would never have given rise to a "profession" of any appreciable size.

The need for announcing has continued with the advent of advertising. Furthermore, since advertising has set up such a clamor, announcing has to compete a little with it just in order to be heard. This

causes confusion in the popular mind, but it oughtn't to confu very much. About the only advertising which is essentially pu may have accidental evils) is the advertising of Catholic book magazines. The appeal here is to truth and spiritual progress, r of which can possibly be the object of the passion of concupis With secular books, distinctions have to be made. No one can that the most blatant appeal in publishers' advertisements, even *New York Times*, is to juicy passages, that is, lust. Still, consid book advertising, especially of technical books, is not suspect. In legitimate advertising is limited generally to the technical field even there it is sometimes illegitimate. There is another field of "m good and bad advertising. The steamship lines come in here. have a perfect right to announce their sailings but their ad appeal their ships) often exceed a due measure in respect of luxury. advertising is also of the mixed variety. The local grocer's ad i evening paper (usually little more than a price list) is much legitimate than the canner's luscious display ads in the women's r zines. Department store advertising is mostly of the concupise sort, though there is a small element of announcing. Neither M nor Gimbels could stave off bankruptcy if they were to cease advert even for a short time. Their profit must therefore rest on the selli unnecessary things for which there is no spontaneous desire.

What we are trying to show in this article is not that Mr. Mr. Y has no right to advertise his product. Let each manufactur store owner or insurance company examine its own conscience in matter. We are more concerned to show the shaky foundation which advertising rests (as a profession or a business). Young and women who aspire to become account executives or copy wr would do well to turn their talents to more godly uses. It is ha see how they could justify offering their services to the ordinary a tising agency. Most whose aspirations lie along those lines start without any misgivings because advertising is considered generall acceptable, indeed an especially desirable, career. It is only afterw that consciences begin to be troubled. Many who feel vague misgiv are unable to ferret out the root evil. This article is written espec for them. If advertising is ordered against God, then no one br vocation to pursue it, and learning that it is wrong may be a step in direction of a Christian career, which measures success in conform to God's will.

PETER MICHAELS



IN A MONASTERY GARDEN

A student enquired of the devil one day,

"Tempt you statesmen in worldly immersions?"

"No," to the student the devil did say,

"I'm too busy disturbing Cistercians!"

The Devil of Notre Dame

Have you ever seen the devil? I have. He was standing leaning his arms against the parapet of the tower of Notre Dame. His wings were folded, his head was resting in the palms of his hands. His cheeks were hollow, his tongue was protruding between his foul lips. Pensive and grave he looked down on Paris at his feet. Motionless and rigid as if he were of stone, he has been standing there for nearly a thousand years gloating over the city of his choice as if he could not tear his eyes away from what he saw. Was this the arch-fiend whose very name had filled me with awe since I was a child, the formidable champion of evil in the struggle between right and wrong?

AXEL MUNTHE, *The Story of San Michele*

The Emperor Charles IV's dictum on the education of princes—that they should learn history—has always seemed apposite counsel for writers on the quaint folkways of our Christian forefathers. His words may have a certain dreamlike ring for us who have come satisfied with rather less from our politicians, but whether in statecraft or in studies on *The Mediaeval Mind* his alternative is worth pondering: "lest through ignorance they should become degenerate inheritors of ancient greatness." Danger walks arm in arm with tragedy when our valued heritage falls to those who cannot understand what they received and hence can only ignorantly pervert it. Only the very superficial sort of person is merely amused when a soft-headed spinster is allowed to set at naught the sacredness of property by endowing the future of a household of cats.

The devil has been a heritage so shamefully abused. He is an unfamiliar sight these days by reason of his standard appearance on containers of germicide and pepper sauce. The red imp of bat wings and barbed trident is by general account rather funny. And such he is. But there is no more painful thing than to see a man laugh at a devil for the wrong reason.

Recently a representative Protestant deploring the decadence of Protestant theology pleaded in particular for restoration of the doctrine of a personal devil. The initial response to this plea was largely one of contempt for a weakling who must be scared into being good by a bogeyman out of the Dark Ages. This is the kind of frowzy thought we must expect of those who have always sought their ideas ready-made. Who have never bothered to think anything through. As outraged liberals they were, of course, not thinking of the devil at all; they could only see the picture on the bottle of Tabasco. Only the age that

duced the fine art of propaganda can account for this thorough fusion of the real with the ideal. Since a Mission to Moscow with no appreciable effort can emerge as a sentimental journey back to Middle Ages, it is only to be supposed that a thing will be accounted a myth, merely because it has been made to appear mythical.

The medieval devil is a curious heritage to have been left us by a people whose lives were dark with fear, specifically with the fear of the devil himself. If the mincing Greeks had not dared even name their devils with other than sycophantic words, the men who hewed the goyles of Notre Dame behaved in a manner singularly apart. It is hard to avoid the conclusion that they were frankly contemptuous of the clown whom they fitted out in horns and tail and cloven hooves. The Devil of Notre Dame the Middle Ages left us a joke and, like a stage Englishman, modern man just doesn't get it. Having missed the point, he goes the way of all humorless people, to plod doggedly after a meaning that is not there, after everything, in fact, except that which pertains. He sees in the devil everything except what the stone-carver put there for him to see. He knows that the medieval devil, after all, is ultimately only the vestige of Silenus given a Christian application. It probably never even occurred to him that if Pan became a Christian, Satan too might have become Pan.

The devil became a bogeyman only when men had forgotten who he was. In the times when men really knew him, they were amazingly commonplace and dispassionate in their attitude toward him. Anyone who has ever seen a medieval miniature knows that the men of the Middle Ages were downright realists. When they hanged Satan in effigy, they were commemorating a much profounder and more definite sentence than those unexplained revels they seem to have been allowed. They were commemorating a much profounder and more definite sentence than that had already been executed. When they made him look ridiculous, it was from a simple conviction that the grotesque should be portrayed as it exists, and in their homely way they believed that those who pitted themselves against God were both grotesque and ridiculous.

The medieval devil was a caricature. It was a roar of defiance, an elemental and even earthy laughter, an ebullience of the joy of him who knows hell holds no fury he is not able to escape. The schoolmen knew a great deal about the devil. They knew for one thing that he did not have horns or a tail—quite the reverse, that he had no body at all. They knew a great deal more than this; they studied him carefully, and the caricature which appeared upon the cathedrals was a considered, popular, conclusion to the many serious things they had thought and written of him. Proceeding on the basis that a caricature demands a subject, they began with the subject and ended with the caricature. When they finished, they had earned the right to laugh. Modern man

has begun with the caricature, intruded into his cultural vacuum, come to the conclusion that there is no subject at all.

The mythology of Satan began only when Satan became a man. It is the confusion of a later, not an earlier, generation. And as is in mythologies, entirely too much has been made of a bad thing. Who knew the devil for a reality never made him, as the mythologists make him, a Prometheus challenging the omnipotence of God at the dawn of time. If this were the authentic story, we should, as the mythologists do, find it rather preposterous and Satan along with it. It is only the myth that is preposterous, and only the mythologists who must give the devil his due. He was a damned fool, but not that of a damned fool. He was an angel of light, far too wise to be a fool. He was clearly conscious of the relation in which he stood to God; it was a social stratum which he accepted as inevitable. He did not hanker idly for the impossible; when he sinned it was with a desperate grasp for things that were real.

The devil was the first Pelagian. It could never have been in the wildest dreams that he could become God; his sin, like all sin, is a tamer and more commonplace affair than that. He merely wished to dispense with God. In this he should not be so incomprehensible to modern man. He stood, in the dawn of creation, a perfect thing, possessed of unbelievable powers and privileges. He was the bright center of the things that were, the universe lay at his feet, to be explored, to share its secrets with him. Nature was at his free disposal, shaped and formed by him, to serve him, to be at his beck and call. His was a comfortable, cheerful existence, an existence that was all he wanted. Whatever he could possibly desire in this his order, he had. In recognition of the ties that both bound him to and forever separated him from his Creator, he asked nothing more than to lead this good life, to use these good things that had been given him for the achievement of his destiny. The picture cannot fail to be familiar. In his own image Satan suggests man on the threshold of the modern age, a creature of infinite possibility confronted by the sudden unfolding of the possibilities of nature.

Unfortunately, the analogy may be pursued. From this singular, blest creature was demanded the unthinkable thing. He was asked to surrender, to relinquish this enviable position; if only to realize that it was not for this that he had been created. He was asked to withdraw himself from these certainties, to cast himself into a future whose possibilities he could not perceive. He was asked to accept God's word for mystery, whose reasons he could not comprehend, to seek his destiny through a power that was not his, to acknowledge impotence. The answer of this "supernatural" power was the rejection of the supernatural.

sinned the sin of modern man to become prince of this world. He would live on his own terms: he would be like God, he would be self-sufficient.

This, *saltem in confuso*, was in the mind of the stonecarver as he chiseled meticulously the horns and drew out the tongue of the Devil in Notre Dame. To him, all this was as obvious as life itself. The man of enlightenment who has gentle smiles for the red devil is staring at himself but with the humorless smile of unintelligence. For the angelic intellect, self-fixed in evil, making evil his good, must inevitably seek evil through the only channel through which it may enter, the free human will. An agent must act after its own likeness, time and time again, with frightful and even contemptuous unoriginality he has mirrored his own fall among the lower species of the intellectual order, effectively demonstrating the drift of truth to the cold reasoning that tied together the scraps of revelation to explain the recurrence of unreason and misrule. In the stone of Notre Dame is frozen a portrait taken from life: a being hideous and yet ludicrous, powerful and yet powerless, never to be omitted from the calculations, never to be taken too seriously.

Former ages may have erred in assigning too much credit to the powers of the devil. A clear doctrine is not always guarantee against occasional popular excesses. The writings of Martin Luther, his irresponsibilities aside, betray a preoccupation with Satan that borders on the pathological. But the supreme triumph of the role of the devil in man's affairs has been reserved to these present times, for now men deny his existence altogether. A person intent on lesser evils would not be content to ply his trade anonymously, to see the credit go awry. He, however, is playing for greater stakes than the Faustian sensationalism of powder and brimstone. He has learned subtlety; his method has changed only in the externals, and his work is still with the individual. He has his own version of the dusty old indifferentism: what matters what a man believes so long as his works be bad? For the modern mind that rejects the devil because of a caricature it has never understood has done a tragic and dangerous thing. The general knows what the journalist does not, that an enemy is not scoffed out of existence. Manzoni's astrologer, who demonstrated that contagion did not exist, died of it, "Like the hero of Metastasio, inveighing against the stars."

It is in no alarmist or vulgarly metaphysical sense that we say that the devil is the silent member in our world councils, the cynical gatherer of the very sincerely devoted but also very obtuse men and women who convene to assign the causes of world unrest and take appropriate remedies. For these are the assemblies he relishes, when men, bewildered by the constant and unaccountable setbacks to their plans, are able to do little more than proclaim confidence in their power to proceed to a

successful completion, leaving themselves yet once more defenseless. It is the triumph of his self-effacement to have become the one forgotten in the allotropy of social chemics, the Borgia venom too strong for the reagents of the analysts. While the earnest folk dissipate their labors on piddling secondary causes, the great and forever invulnerable director is free to pull his strings and laugh from the wings.

The story is as old as man, of the soldiers who slew one another in the dark, each man taking the other for the enemy, while the enemy remained without. This is precisely the condition of society as long as the angelic intellect of Satan is not accorded his meed of credit for his very capable work. He will not appear; he must be brought forth. It is vital that he be brought forth. Knowledge of the devil is ever as necessary for an understanding of the world as knowledge of God. Until we know against whom we struggle, we battle in the dark. We only know the devil that we have earned the right to look at him, for it is only then that we may turn to receive the only weapon against which he is powerless. It is only then that we realize our war is not against flesh and blood alone, nor yet the inevitable and manipulable laws of nature.

There is not the faintest expectation that the harried, anxious men and women who have complicated our lives with the machinery of power, economics and diplomacy are collectively to realize the futility of it all and turn to God for wherewith to confound the common error of mankind. There is, luckily, not even the need. The world has never been saved, it has only been lost by its rulers. When the world has been saved its saviors have been the weak and the foolish for whom God has His incredible predilection. And the vision that saved was a vision not of the many but of the few.

The world does not move by charters and covenants, not even by world charters and world covenants. The world still moves by the ridiculous power of prayer and the sufferings of the saints. Man simply cannot have his way forever. God will not permit it to be blind as it wants. As men of good will see that Protestantism and all other ethical societies are used up from preaching a self-improvement they are unable to implement, there is a triumph at last of residual light over the hysteria and prejudice that have obligingly done the deed. Darkness for him whom an older age called the prince of darkness. Many things will be seen in the new light, and one of them will be the familiar figure on the tower of Notre Dame. A thousand years is long to wait to see the point of a joke, but better a thousand years than never.

BRUCE VAWTER, C.M.

Salvage

She sat peeling apples.

"Dry rot," she said,

"Lucky if I have enough for sauce.

They're spotted through and through."

I sat gazing at her,

But what I saw was a Man

Laboring, preaching, through a lonely lifetime;

Crying His heart out;

Dripping blood under the moon;

Hanging, stark and crooked, on a tree;

Redeeming a lost race.

SR. ST. FRANCIS, S.S.J.

Spirit of Love

The Word of the Father
Is His Son;
Their Love is the Spirit
With Them one.

The Spirit is bond
Of unity
With Father and Son
In Trinity.

But love in the Trinity
Would not be stayed:
The Son by the Spirit
A Man was made.

It was God's love
Conceived God's plan:
That man might be Godlike
God became Man.

PAUL STAUDER, S.J.

A Great Prelate Speaks

GROWTH OR DECLINE? The Church Today
 Emmanuel Cardinal Suhard
 es Publishers, South Bend, Ind.
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This is what is happening to the Church; something is dying, and something is being born. We are living in a period of convulsive transition.

That is the thesis of last year's Easter pastoral of the venerable Cardinal Archbishop of Paris. More than any other single document which has appeared one throws light, clarity and direction on the contemporary chaos.

The Church, says Cardinal Suhard, is a unity of two natures, as was Christ. divine and, as such, eternal, immutable and intransigent. It is also truly human and, as such, realizes itself (but never completely) in one temporal society after another, each time taking its complexion from the human conditions, which it transforms, perfects and turns Christward. Today the Church is shedding the temporal mold of a dead Western culture and beginning to inform, give soul to, the modern world. The Mystical Body of Christ is not dying, as critics like to hold, but is once more evidencing her eternal youth. Ours is not the old age of the Church, rather it is another springtime!

Using this thesis the Cardinal analyzes the two opposing errors in the Church today. Modernists, who neglect the intransigent, eternal aspect of the Church, want the Church to adapt itself to the modern world even to the point of accommodating her doctrine. The alternate error remembers the eternal and immutable in the Church, but forgets her power of successive incarnation. The Cardinal calls these people the "integralists," and among them includes those who want to run away from the world, or who condemn it wholly, or who cling to medieval institutions as the only possible realization of Christian principles. The error is the same in both cases: seeing only one nature of the Church to the exclusion of the other.

What is needed and what is being born is a new synthesis of religion and culture suitable to our own day. That means complete intransigence in matters of revelation and tradition (including Saint Thomas, but not as having exhausted application of revealed truth to the temporal order), combined with great courage and vision and novelty in realizing these principles anew. The preliminary work belongs chiefly to the intellectuals, who have to make a new *summa*, and to the lay apostles of Catholic Action in its various forms.

Speaking of the new Catholic synthesis, Cardinal Suhard says:

The whole work will be of long duration and will not be the work of one man. The time has come when the greatest service that can be rendered the Church and her children is to make the "Christian *summa*" of the world in formation. The greatest error of the Christians of the twentieth century, and the one its children would not forgive them, would be to let the world take shape and unite without them, without God—or against Him; to be satisfied with recipes and tactics for their apostolate. It will perhaps be the great honor of our time to have started what others will carry through: a humanism in proportion to the world and God's plan. On this condition, and only on this con-

dition, can the Church develop and become in a near future what she was in the Middle Ages for the West: the spiritual center of the world. The atheistic and anti-Christian civilization, which is spreading in our time, can give way to a sacred culture, to a Christian transfiguration of life.

Need we add that this task is incumbent on the intellectuals, as it was in the time of the great Doctors of the Church? They must bend every possible effort to the "creation" of a Christian society in which the kingdom of God will be sought above all else. The first apostolate at the present crossroads, is in the realm of Thought. The Church at this turning point where she can lose all, or win all, according to the spirituality she offers mankind.

That is not the most important passage in the pastoral letter (one would want to quote it entire) but it is the one which sheds light on INTEGRITY task. Cardinal Suhard's whole letter serves to remind us of how poor we measure up to the work to be done while it shows us the vision toward which we are groping. Everyone in the lay apostolate ought to get hold of this letter to use it as a measure and a guide for his own efforts.

PETER MICHAELS

The Complete Jew

THE GLORY OF THY PEOPLE:

The Story of a Conversion

By Father M. Raphael Simon

Macmillan, \$2.00.

About a year ago, in the Cathedral of Providence, Rhode Island, a Jewish priest monk was ordained a priest for God. This monk was of Jewish entourage, a product of the most advanced

modern education, a full-fledged psychiatrist—a typical modern who should have ended up anywhere but in a Trappist monastery. The story of how he came to be there is told in this book by the man himself. With great simplicity andunction, the steps of his conversion are unfolded. There is a striking contrast between the unescapable humility of the telling and the high intellectual content of the tale. Knowledge is supposed to puff up; here is a man whose knowledge, as it should, has led him humbly to God and to His service.

A course in apologetics in a seminary or college follows a rigidly prescribed course through all the motives of credibility. The professor is likely to tell his students that they will probably never find anyone with whom they can have this elaborate apologetic. In fact, there are some who despair of convincing the modern mind by the traditional modes of argumentation. Yet Father Raphael's story shows how he was led to the Faith through these very methods. One of the high points of his preparation took place during a long conversation with a friend who gave him a very rapid survey of Saint Thomas' way of viewing reality. Perhaps such a method made an impression on Father Raphael because of his Jewish ancestry; perhaps the Jewish intellectual has retained more of the traditional notions than others. If so, it is an important point for Christian apologists to keep in mind.

Once again the Good Shepherd has come to us bearing on His shoulders the lost sheep that was lost; let us rejoice with Him.

JAMES M. EGAN, O.P.



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Saint Francis of Assisi took up the old weapons of poverty and joy, sharpened them anew on his own sufferings, and went for the devil all out. If you would like to see how effective those weapons were then, read **ST. FRANCIS OF ASSISI: The Legends and Lauds** (\$3.00)—all that his contemporaries wrote of Saint Francis, all we have of his own writings—compiled with an historical

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PROGRESS

Satan tempted Man when Time was young,
"Eat of this fruit and you shall be as Gods."
For an enlightened age, a loftier plea:
"Revel in mud, for you are only clods."

SR. ST. FRANCIS, S.S.J.

